

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

## SANDWICH ISLANDS.

*From the Missionary Herald.*

STATION AT OAHU.

*Journal of the Mission.*

February 3, 1822. SABBATH. As the invitation was given to the chiefs to attend public worship this morning, Tamoree said, that Kaahumanu was too ill to come, and that he could not attend without her, lest she should be displeased. He seldom leaves her for an hour. Kraimaku and Bokka excused themselves in order to wait upon Kaneu, who had just arrived from Hawaii, (Owhyhee) and to attend to their sports. Cox and Adams, with a goodly number of the people, attended, and listened to the word preached from Ps. ii. 10, 11, "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth," &c.

At the sabbath school, Mrs. B. read a letter of Catharine Brown to a lady in Philadelphia, to which they listened with good attention, as it was interpreted by Honooree.

4. In the afternoon, Adams sent a young Tahitian to us, to obtain for him that part of the spelling book which is printed, with a view to commence learning to read his own language. It is truly pleasant to see the chiefs desirous to obtain the book before it can possibly be finished.—This young Tahitian is one of the three, whom we have found here from the Society Isles, able to read and write their native language. He, with one hour's instruction, is able to read the *Hawaiian* (Owhyhean) also, and to assist the chief to whom he is attached.

### *Superstition of the Natives.*

5. In the evening the moon was eclipsed about 5 digits; a phenomenon, which the natives noticed with curious attention. A considerable shouting may be heard among them throughout the village and the valley. Some say "*Pupuka mahina*;"—"Tis an evil moon." Others undertake to predict the approaching death of some high chief. The most popular saying among them, on such an occasion, is, that the *Akua* is devouring the moon. *Ke Akua kaukau i ka mahina*; a short, but rather unsatisfactory, method of accounting for the phenomenon. In the shadow on the southern part of the moon's disk, cast by the northern hemisphere of the earth, we were able with a small telescope to discover, between the

hours of seven and eight, several considerable inequalities. One very distinguishable prominence we imagined might be made by the mountains in the northern part of Asia, and another by those of Iceland.

6. Kraimaku called to see the family, the school, the printing establishment, &c. and appeared to be pleased. He is a man of business, but of few words.—Semi-quarterly visitation of the school. The pupils generally exhibit a desirable punctuality in their attendance, and diligence in their application, and marks of encouraging progress in their attainments.

### *Correspondence and Preaching.*

8. Adams sent a letter to Mr. B. written by the hand of Toleta the Tahitian, which Mr. B. answered in the Hawaiian language.—This may be considered as the commencement of epistolary correspondence in this language.

10. Sabbath. Cox and Adams again present at public worship. Mr. Thurston preached from the words of Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Honooree, having previously heard the manuscript read to him deliberately and distinctly, succeeded pretty well in the duty of interpreting it, as it was delivered sentence by sentence. A considerable audience gave a decent attention.

17. Sabbath. Mr. Bingham preached to an interesting assembly principally natives, from the last address of Jesus to his disciples, as recorded in the three last verses of Matthew. Hopoo, having had the manuscript a week, had, during that time, written a translation, which enabled him to interpret it with peculiar freedom and force, as it was delivered. In the afternoon, they went to Waititi, and preached the same sermon there, at the house of Tamoree and Kaabumanu. Tamoree has been several days sick. He requested Mr. B. to pray for him, that his weakness might be healed; and when the request was complied with, he expressed his gratitude as though he considered himself to be really obliged.

20. Mr. Bingham and Thomas visited the king and chiefs at Waititi. In this district about 4 or 5 miles from Honoruru, was formerly the residence of Tamahamaha, and his predecessors in the government of the islands. There are some thousands

of cocoanut trees which appear, many of them at least, to have been planted. There is, also, a pleasant grove of shade trees called *Ko*, about 60 in number, resembling the trees in the Mall at Boston. This grove, it is said, was planted by the grandfather of Cox, Kaahumanu, Adams, &c. We supped with Adams, at his temporary booth, among thick cocoanut trees.

*Alarming indisposition of Riho riho.*

March 1. Tidings were spread through the village that Riho-riho was dying at Waititi; and a great multitude went out weeping to see him. Mr. B. and Hopoo hastened to him; his guards assembled around him with swords and muskets; and the multitude, surrounding the house, made the grove to resound with their loud wailing. His mother, and Kaahumanu, Tamoree, and the principal chiefs, his wives and particular friends, gathered round his couch in tears; and Hopoo, too, poured forth his sympathising tears to see his king in apparent danger. He had been seized suddenly with an alarming fit, first red, then pale, and stiff with spasm, and shaken with convulsions, with interrupted and difficult respiration, attended with vomiting, and followed by profuse perspiration. He emitted considerable blood from the mouth, which was supposed by many to have proceeded from the stomach; but probably proceeded from his tongue, which, during the paroxysm, he had cruelly lacerated by his teeth. Mr. B. proposed bleeding, but it was deferred. As it appeared to be the united wish of the king, of Mr. Marin, Mr. Rives, and others of the chiefs, Mr. B. concluded to remain with him during the night. Much of the solicitude felt on the occasion arose, probably, from apprehensions of personal danger in case the king should die. Medicine was given him, and a prayer was offered on his behalf, when he composed him quietly to rest. About midnight considerable alarm was excited by a second fit, though the latter was much less violent than the former.

2. Early in the morning a convenient bed was spread upon a double canoe, and the king was laid upon it, to be removed to *Honoruru*, (Hanaroorah,) with the principal chiefs, and Mr. B. and Mr. R. The canoe, with 35 persons on board passed pleasantly and safely from Waititi to Honoruru, in about an hour. The physician of the English ship *Hermes*, Capt. Phillips, who providentially arrived in the night, was early engaged to attend on the king, and will probably remain here several weeks.

3. In the evening, Mr. B. spent an hour with the king, who has nearly recovered from his illness. He set a decent table, invited Mr. B. to take tea with him, to ask a blessing, and give thanks.

*Scarcity of provisions on the Island.*

18. Mr. Chamberlain and Mr. Harwood, with most of the native boys belonging to the family, set out to visit Pearl river, about twelve miles distant.

19. Mr. C. and his company returned about noon, much fatigued, as well as very hungry. They set out with the hope of being able to purchase provisions of the natives as they needed, and accordingly took none with them. But they found the people very poor, and it was with much difficulty that they could obtain any food of the natives, and then only by paying three times its value. The reason why provisions are so scarce on this island is, that the people, for some months past, have been engaged in cutting sandal-wood, and have of course neglected the cultivation of the land. Vegetables are sold at a very dear rate.

23. Riho-riho made us a friendly visit this morning, examined our printing establishment, and printed one sheet with his own hand. He appeared somewhat surprised, as well as pleased with the operation.

*Encouragements and Trials.*

24. Sabbath. The king, five or six of the principal chiefs, and of honorable women not a few, with a goodly number of the common people, besides the seamen in port, in all not less than 300, listened to the word preached from Isa. xlv. 22.—“Look unto me,” &c. It was peculiarly pleasing to see so many assemble in the house of God and listening to the words of eternal life. We have increasing reason to believe, that the holy truths of the Gospel are exerting a silent influence on the minds of the people. We are also encouraged to hope, that the Sabbath, at no very distant period, will be acknowledged by the natives of these islands. It is however extremely painful, to see how much exertion is put forth to turn away the minds of the king and chiefs from the truths of God’s word, and from the hopes and promises of the Gospel. And even in the house of worship, efforts are made to divert the attention of the king and chiefs from the subject of discourse; and at the close of divine service, before leaving the house of God, they are sometimes invited to dine at a table spread with fruits and



wine for the purpose of destroying the good effect, which the duties of the sanctuary are fitted to produce, and also for the sake of telling them that the Bible is a fable, and the missionaries impostors. For one to make his boasts of such wickedness as this, is arriving at a pitch of depravity that is seldom found, and is assuming a responsibility which might well cause him to tremble. We are happy, however, to state, that in the present instance, the king refused to comply with the invitation, saying, "I shall eat and drink in my own house this day. I must take care of this day." We rejoice that the heart of the king is in the hand of the Lord, and that he can turn it whithersoever he will. He can cause the wrath of man to praise him, and the remainder thereof he will restrain.

25. A number of seamen called at the mission house and inquired for *tracts*.—Forty or fifty were given them to distribute among their shipmates. We are very glad to be able to supply destitute sailors with tracts and with Bibles.

#### *English Deputation.*

15. To day our hearts have been cheered by the arrival of the Sloop *Mermaid*, Capt. Kent, with Messrs. Tyerman, Bennett, and Ellis, together with nine natives from the Society Isles. Gladly do we welcome these friends and servants of the Lord Jesus to these shores, to our house and table, and to every comfort, which our circumstances will furnish.

About 9 o'clock in the morning we met them on the beach near the present dwelling of the king. We had the pleasure of introducing them to Riho-riho. After a short stay with him, we conducted them to the mission house, bidding them welcome to our humble lodgings and frugal fare, while they remained at these islands, which will probably be about three weeks.

16. Capt. Brown, the master of the *Prince Regent*,\* (a nephew of the Rev. Mr. Marsden) dined with us to-day. He handed us a packet from the Rev. Mr. T. Williams, one of the missionaries in the Society Isles. It contained two letters, one to be sent to America from this place, and one for us, dated Bay of Islands, accompanied with too small hymn books in the Tahitian language very neatly bound by the natives. He left the islands for the benefit of his health.

\* This is the name of the schooner from New South Wales, sent as a present from the British Government to the king of the Sandwich Islands.  
—*Editor Her.*

21. Sabbath we were favored in the morning with a discourse from the Rev. Mr. Tyerman, in which he gave a general account of the state of things as they now exist in the Society Isles. In the afternoon of this day, the Rev. Mr. Ellis preached to his little congregation in the Tahitian language. It was truly gratifying to hear them sing the songs of Zion in their own language.

Our readers will not be displeased with the following notice of the manner, in which the mission house, carried out from this country by the missionaries, was occupied, about the last of April.—"Mr. and Mrs. Chamberlain occupy the north-west chamber; Mr. Harwood, the ingenious artificer, occupies the south-west chamber; and Mr. Bennett the east chamber; and Mr. and Mrs. Bingham occupy the intervening space. On the ground floor, the south-west corner room is appropriated to Mr. and Mrs. Loomis; the south-east to Messrs. Tyerman and Ellis; and the north-east to Mr. and Mrs. Thurston;—leaving the largest room, in the north-west corner, for a sitting room, where the whole family assemble for morning and evening prayers, and for other social and religious interviews. Thus 12 adults, and 12 children, are accommodated in this small habitation."

#### *From the Missionary Herald*

#### MR. KING'S JOURNEY FROM PARIS TO MARSEILLES.

We shall now compile, from the private journal of Mr. King, kept while on his way from Paris to Marseilles, such notices, as will be interesting to our readers.

*Paris, Monday Sept. 30, 1822.* Took my seat in the diligence for Lyons. After travelling several miles, a gentleman, who had taken a seat with me, and who appeared to be a very intelligent and respectable man, inquired of me, "why on parting with my friend at Paris, I pointed towards heaven." Because, replied I, there is all our joy, and there we hope one day to meet. I then preached to him Jesus Christ and him crucified, and how the believer can look beyond this vale of tears, and behold, with the eye of faith, a brighter and more beautiful scene, than was ever beheld here below, since the fall of man.

[The conversation was long, animated, and interesting. The gentleman was a disciple of Voltaire, and brought many objections against the authenticity of the

Bible; which, however, were easily answered, and gave rise to a free declaration of the fundamental doctrines of the Gospel, on the part of Mr. King, and an unreserved application of them to the heart and conscience.]

From this time, during our whole journey to Lyons, he treated me with much attention and respect. He also often aided me in the distribution of tracts, which I commenced at Essone, a little village standing on a river of the same name, and contained manufactories of cotton, printed calicoes, copper, and gunpowder.

#### *Fontainbleau.*

[Mr. K. arrived at Fontainbleau about two o'clock. This village, which has been the residence of many of the kings of France, and was a favorite residence of the Emperor Napoleon, contains about 9,000 inhabitants.]

Here, surrounded with a guard of 30,000 men, on the 11th of April, 1814, Napoleon signed the abdication of his title of "Emperor of the French and King of Italy." The pen, with which he signed it, is still preserved, and shewn to the inquiring traveller. Here, also, he made his appearance on the 20th of March, 1815, nineteen days after leaving Elba; and, in the evening, entered the Thuilleries at Paris, from which Louis xviii had fled.

[In this place, Mr. K. distributed his tracts with a liberal hand, and declared the interesting truths of the Gospel to all who came around him;—not without some fears, that the greatness of the crowd, and the noise of their importunities and benediction, would procure his arrest from the gens d'armes. They, however, suffered him to proceed unmolested; and in passing by the palace, he threw out to them a tract containing "Christ's Sermon on the Mount."

Having escaped safely at Fontainbleau, Mr. K. was emboldened to pursue the same course at Nemours, a village containing about 4,000 inhabitants, and situated ten or twelve miles beyond the place last mentioned. The tracts were sought with great avidity; and numerous applications were of necessity refused.]

#### *Fontenay.*

At five o'clock we arrived at Fontenay, where we dined. After dinner I visited the old stone bridge, said to have been built in the time of Julius Cæsar. Near it stands a small house, said to have been erected at the same time. The stone col-

umns in front of it bears marks of high antiquity. Here, said I, where Julius Cæsar brought war and desolation, I will attempt to do something to promote the kingdom of the Prince of Peace. Seeing the man, who now occupied this house, I stepped up to him, and, taking off my hat, said, "Sir, if you will come with me to the diligence, I will give you a little book." An officer, who was near, and heard what I said, came with him, as I supposed to watch me. To him I gave two or three immediately, and begged him to read them for the good of his soul. He took off his hat, and, thanking me, promised to do so. I never gave away a tract with so much interest and pleasure, as on this spot, where had marched, eighteen hundred years ago, the foot of Roman pride and grandeur.

Rode all night. It was rainy, dark, and cheerless. Being much fatigued, I fell asleep about ten o'clock.

*Thursday, Oct. 1.* Awoke in the morning just as the twilight appeared. The rain was past, and the clouds were all dispersed, except a light, fleecy girdle, hanging round the horizon; above which, in the east, the morning star seemed to twinkle with uncommon beauty; and in the west, the moon, just past the full, was looking mildly down upon the Loire, whose waters faintly reflected her light, as they glided silently along, at the foot of the elevation on which I stood. As day-light increased, cultivated hills, beautiful vineyards, and fertile plains, rose to my view, and presented one of the most lovely scenes I had ever beheld.

[The scenery above described was near the village of Cosne, which is situated not far from the mouth of the river Novain.—The next morning our traveller, passed through Roanne, a commercial village on the left bank of the Loire, which here becomes navigable. Here his tracts excited the usual attention. At St. Symphorien de Lay, and many other places, several gentlemen and ladies in the diligence assisted him in the distribution of these little messengers of truth, and begged permission to take some for their friends.]

#### *Lyons.*

On arriving at Lyons, near all the passengers came and took me by the hand, and wished me a happy journey. The gentleman, whom I first addressed on leaving Paris, I found to be a respectable merchant at Lyons. He had a wife and two interesting children waiting his arrival at the stage-office, to whom he presented me, giving me, at the same time, an invi-



tation to call and see him, if I ever returned through that place. The tracts I had given him he gave to his children, and told them to read them with attention.

[The next day, accompanied by a Catholic gentleman, to whom he had a letter of introduction, Mr. King visited the Roman antiquities, the hotel de Ville, the churches, &c. Ascending Mont Fourviere, he gave tracts to the nuns, whom he met near the convent.

The church of Fourviere was the first building I entered. It stands on the top of the mount, and commands a most extensive and delightful prospect. Lyons, containing one hundred and twenty thousand souls, appears to be only a little village at your feet, through which the Soane and the Rhone are seen winding along, to the place where they unite in a single stream. From the beautiful gardens and habitations on the banks of these rivers, the eye wanders over the vast field of Isere to the mountains of Chambery, and finally fixes on the everlasting Alpine hills, and on Mount Blanc, which rises above them, like the spire of an immense cathedral.

My emotions, at this time, were indescribable. I stood on a spot, where the Romans had once resided; where their Emperors had lived, and erected magnificent temples to their idols;—where Hannibal and Cæsar, with their conquering armies had passed along; where hordes of Saracens had spread their desolations; and where Pothinus, and Irenæus, with nineteen thousand of his followers, took their flight to glory, amid the flames of persecution. I followed them, in my imagination, through their last conflict, till I saw them bowing before the throne of God, and joining in the ascriptions of praise to the "Lamb that was slain." Then I fancied the eminence, on which I stood, to be covered with the shades of those heroes, who had fallen, covered with human glory, on the field of battle. Spirits of those heroes! What would ye now say, could the veil of eternity be withdrawn, and could ye utter the sounds of mortals!

Leaving the church, I descended a little distance to what is called the Antiquailles, from the number of antiquities found there. One part is occupied as a church; the other as a hospital for the insane. It was built on the ruins of the palace of the Roman emperors. There Claudius was born, and there Caligula lived. I saw little worthy of notice, except the tomb of Pothinus. He was sent out by Polycarp to be the first Bishop of Lyons, and, accord-

ing to the inscription of his tomb, suffered martyrdom, under Marcus Aurelius, A. D. 177.

I next went to the church of St. Irenæus, under which are deposited the bones of the martyrs. I felt as though this church was a place peculiarly sacred; for here the first Christians in France had prayed, and here they sealed their testimony with their blood. As I entered the door, I saw on the right, a painting of a dove sailing on the top of a mountain wave, with wings extended, and encircled with rays of light. Over it was inscribed, "*Spiritus Dei ferebatur super aquas.*" On the left behind the baptismal font, was a painting of the Old Serpent, chained in the midst of flames, on the side of a river, reaching out his head towards the tree of life, which stood on the other side of the river, surrounded by palms, and a verdant, beautiful field. The waters seemed lovely, and over them was this inscription,—"*Fons aquæ salientis in vitam æternam.*"

I next descended into the court, and from thence into the subterranean chapel, said to have been built by Pothinus. In the middle is a deep well, into which, I was told, the blood of the martyrs flowed, as in this chapel hundreds of them were slain. Here I took out my tracts, and distributed to all around me; speaking, at the same time, of Him, who was slain for the redemption of the world. I then ascended a few steps, and, taking my stand near the altar, and the tomb of Irenæus, I made a formal address to the people, on the nature of true piety; and urged upon them the duty of immediate repentance, and faith in Christ. All listened with attention, and some seemed affected.

I then visited the church of St. Enay, which stands near the ancient confluence of the Saone and the Rhone, and on the ruins of an ancient temple of Augustus. This temple was built by sixty nations of Gaul, each of which established a priest in it, and furnished a statue of its peculiar divinity to adorn the altar, in the centre of which, and above the rest, stood a statue of Augustus. Four short columns of granite, about twelve feet in circumference, and a few hewn stones, are all that remains of this once magnificent temple, which sixty nations were pledged to perpetuate.

[On Friday, the 4th, Mr. K. took the stage for Nismes. Here, as in a former case, he was called upon to defend the authenticity of the Scriptures against infidel objections. The result was, that "three of-

ficers and one other gentleman, promised to send to Paris, and purchase for themselves a Bible;" and, on their arrival at Nismes, they gave to Mr. K. their address, and invited him to visit them.

*Nismes.*

They arrived at this place a little before night, on Saturday. The next day, Mr. K. was introduced to an acquaintance with the Barron Castelnau, President of the Bible Society at Nismes, and with several Protestant clergymen and respectable laymen, to whom he related the object of his mission, and what God was beginning to do for the conversion of the world. In the course of the day, he visited a Sabbath school, where were about 70 females from fifteen to thirty years of age, engaged in reading the Bible. On Monday, he attended the meeting of the Bible Society, which presented him with twelve elegant French Bibles to be distributed in the east. On Tuesday, he aided in the formation of a Missionary Society auxiliary to the one at Paris. A subscription was opened at the meeting, and 304 francs were immediately subscribed. To this sum was added a donation from a poor widow, seventy-five years old, of 70 francs. This poor woman had always laboured hard, and, by the strictest economy, had amassed the sum above mentioned, for the purpose of paying the rent of a house which she had hired. The gentleman, who, owned the house, was a pious and benevolent man, and remitted the debt, and told her to make what use she pleased of the little sum. Having heard of the Missionary Society at Paris, she said, "I am about to die. I have neither parents, nor children. I will give this mite to spread the Gospel of my Saviour, before whom I am soon to appear."—"She of her want did cast in all that she had, even all her living;" and it shall be told as a memorial of her.

The next day, Mr. K. called on Madame Vizie, (which was the name of this good woman,) to gladden her heart, by relating to her what was now doing, in the various parts of the world, for the extension of the spiritual kingdom of the Lord Jesus.]

Entering her room, I saw an aged woman of small stature, standing near a bed, and supporting herself with a staff. She was endeavouring to arrange some little articles of clothing, and did not seem to notice our approach. Her face shewed that age alone had triumphed over beauty and a firm constitution. Her gray hairs were covered with a neat white cap. Her arms were bare, and were withered like the

husks of harvest. My friend spoke to her, when she slowly raised her light blue eyes, which certainly did not indicate the age of three score and fifteen. I was then presented to her as the first French Protestant missionary. On hearing this, a glow of pleasure was lighted up in her countenance and she said, "If I have lived, it is to praise the Eternal."

I spoke to her of Anna the prophetess, and of Simeon, and told her what reason she had to rejoice, at what was doing to build up the cause of Zion, and at the approaching glory of the church.

Asking her if she put all her trust for salvation in Jesus Christ, she instantly replied, "To whom else shall I go? He has the words of eternal life." As I began to speak (in reference to the donation she had made,) of the woman, who broke the box of ointment to anoint the feet of Jesus, the tears came into her eyes; and lifting her withered hands, and clasping them and raising her eyes towards heaven, she exclaimed, "I am but dust and ashes."

I asked her, if she feared to die; when she once more clasped her hands, and said, "Il faut mourir pour voir Dieu;"—"We must die in order to see God."

In giving me her history, she said, among other things, that, "she was born a Roman Catholic; but, at the age of thirteen, it had pleased God to change her heart, as she hoped; and that, since that time she had been a Protestant, and had lived in the constant hope of immortal glory beyond the tomb."

[While at Nismes, Mr. K. endeavoured to excite a general interest in the Monthly Concert of Prayer. He thinks this will be established in the whole Department of the Gard, which is supposed to contain 145,000 Protestants,—a greater number than reside in any other Department of France.

In the evening of Wednesday, the 9th, Mr. K. left Nismes for Montpellier. He went at the earnest request of several of the Protestant pastors at the former place, and with the view of exciting an interest in missions, and the Monthly Concert of Prayer. He travelled all night, and arrived at Montpellier early in the morning.]

*Montpellier.*

Called on the Rev. Mr. Lissignol, who is a truly evangelical man, and who takes a lively interest in all the benevolent objects of the day. He had just written to Professor Kieffer, to request me not to fail of coming to see him, when on my way to Marseilles. The letter was written about



the time I left Paris. The moment I told him my name, (for I had no letter of introduction,) he seized my hand with joy, and gave me a most friendly welcome to his house.

He immediately wrote to the President of the Consistory to come in from the country, and then went and introduced me to several families, who received me very kindly, and with whom we conversed on the subject of Missions.

Mr. L. had already formed a Missionary Society, and said there would be no difficulty in making it auxiliary to that at Paris. He also entered into my views with regard to the Monthly Concert of Prayer, and said he should do all in his power to have it observed in all the churches throughout the Department of Herault.

[A meeting was held, the next day, for conversation on the subject of missions; also in the evening; after which Mr. K. took his seat in the diligence for Nismes, where he arrived the next day. He spent the Sabbath at Aix; and on Monday, the 14th, arrived at Marseilles.]

#### *Voyage to Malta.*

[Very early in the morning of Tuesday, Oct. 29th, Mr. K. sailed out of the harbour of Marseilles. At 8 o'clock they were in sight of the Gulph of Toulon, and France was fast receding from view.]

I could not but feel some emotions on leaving a country, where I had spent one of the most interesting years of my life.

Land of science and of sin, of gaiety and pleasure! I bid thee farewell! The sun shines brightly on thy beautiful fields; the mild gales breathe softly on thy enchanting hills; and along the borders of thy streams, in the midst of vines and olives, lie scattered the cottages of peasants, and the mansions of nobles. Thou hast within thy bosom all that can gratify genius, and taste, and sense. O When shall the spirit of Massillon rest upon thy priests! When shall the light of millennial glory dawn upon thy population; With fervent prayers for thy prosperity, I bid thee farewell.

[Nov. 1st they came within sight of Sardinia; on the 2nd, at sun-rise, Mount Etna was in view; and, at noon, they beheld the much desired island of Malta. The evening was spent in the company of Messrs. Fisk and Temple.]

*Thursday, Nov. 3th.* Messrs Fisk and Temple, and myself, went to the Lazaretto to see Mr. Wolff, the Jewish missionary. He had just arrived from Alexandria, and

had come for the sole purpose of finding Mr. Fisk, in order to return with him to Jerusalem.

[We learn verbally from Smyrna, that Mr. Fisk had arrived at Alexandria, accompanied, no doubt, by Messrs Wolff and King. We have also learned, through the medium of Mr. Wilder of Paris, that the Rev. Lewis Way was at Nice, on the 3d of February; designing, by leave of Providence, to be at Jerusalem at the passover. The probability, therefore, is, that these four Christian missionaries have already met in that most interesting city.]

#### EXTRACTS FROM A JOURNEY IN NEW-ENGLAND.

*From the Evangelical and Literary Magazine.*

Before I dismiss *Andover*, I ought by all means to mention *Phillips' Academy* one of the most respectable institutions of its kind in the United States, and indeed, in a certain sense, the mother of the Theological Seminary established in that village. Samuel and John Phillips, sons of the Rev. Samuel Phillips, minister of Andover, founded the Academy in the year 1778, by the donation of 140 acres of land in Andover, 200 in the state of New Hampshire, and between five and six thousand dollars in money. The lands were directed to be let out, and the money put to interest, and the produce of the whole, forever to be appropriated to the support of a free school, or academy in the south parish of Andover.

About ten years afterwards, John Phillips gave \$20,000 to this seminary, and at his death bequeathed to it one third of his estate. William Phillips gave \$4,000 to the same fund. These donations were made, "for the virtuous and pious education of youths of genius, and serious dispositions." In the constitution of this academy, the first object is declared to be "the promotion of virtue and true piety; the second, instruction in the Latin and Greek languages, together with writing, arithmetic, music, and the art of speaking; the third, practical geometry, logic, and geography; and the fourth, such of the other liberal arts and sciences or languages, as opportunity and ability may hereafter admit, and the Trustees shall direct." Out of this institution grew the Theological Seminary, which has been visited by me with so delightful an interest, and which is doing so much for the cause of religion in the country. And the Trustees of the Academy are also the Trustees of the Seminary. The Academy, nevertheless, is a

distinct affair, connected only in the way I have mentioned with the theological school. It is now under the management of a most able and respectable preceptor, and is usually frequented, I think I was told by about 150 pupils; who are trained as well perhaps as youth at any similar institution in the country.

The name of Phillips will be remembered with gratitude, and mentioned with honour, as long as this institution shall last. *Esto perpetua!* The same may be said of Exeter Academy, another noble institution of the same kind, established by John Phillips. It has a fund of \$80,000, of which almost the whole was given by him!

I have been thus particular in noticing these institutions, because I think them in a very high degree useful; not only as places where young men are advantageously fitted for College, but where a great many who never enter college, receive a very valuable education. In most of these academies, there are two departments, one for girls, and the other for boys. Female teachers are employed for the instruction of their own sex. But the whole establishment is under the superintendence of some experienced and pious instructor, who manages with paternal care, and exercises a mild but firm discipline.

You may wonder why I have been so long in the neighbourhood of Boston, and in all that I have written, have, as yet, said not one word about *Harvard University*. The reason is, that untoward events have disappointed me on several days set for visiting that institution. I, however, have by no means been idle in making inquiries concerning it; and since my last have had an opportunity of spending some hours in going through the public halls and looking at the most interesting objects about the place. I much regret that my time here has been so limited. This is a very important establishment, and likely to exert no inconsiderable influence on the political and religious interests of the country. It was my wish then to study its genius and character very thoroughly. I could not do this; but still I must tell you what I know, and what I believe respecting it. And to use a common quotation, you may rely on it that I shall "nothing extenuate, nor set down aught in malice." And perhaps in this way, I shall not please either the friends or enemies of the University.

The University in Cambridge, as it is now called, is the oldest literary institution in the United States, and is certainly the

best endowed. In the year 1636, the General Court of Massachusetts appropriated 400*l.* for the founding of a College. Two years afterwards, the Rev. John Harvard at his death bequeathed upwards of 700*l.* for the same object. The institution may be considered as established at that time; and from that period to the present it has gradually increased in the extent of its resources and means of affording instruction.

There are four Halls designated by the names of Holworthy, Stoughton, Hollis and Massachusetts; besides three buildings called *College Houses*. They have also a new chapel of grey granite, a very handsome building, affording, besides the place for worship, a number of lecture rooms, spacious dining rooms, and a kitchen.

The library is the largest in the United States, containing upwards of 26,000 volumes. The philosophical apparatus is the most extensive and complete that I have ever seen. The cabinet of minerals contains a number of valuable specimens, though it is not to be compared with that at Yale College. There is a botanical garden, which by the way it was not in my power to visit: and a number of anatomical preparations excellent in their kind. In a word, the means of acquiring knowledge are more ample here, than at any other place in our country.

For the opportunity of seeing all that I did see of this noble establishment, I am indebted to the very polite attention of President Kirkland; who took the trouble to accompany us in our visit, and direct us to the objects most worthy to be seen.

The history of the University in Cambridge possesses very considerable interest. The College was founded only eighteen years after the first permanent settlement had been made in New England, and it has always been regarded with much affection by the people of Massachusetts. Cotton Mather, who in 1698 published his *Magnalia Christi Americana*, devotes a whole book to this part of New-England history.

Religion was the main spring of this whole design. *Christo et Ecclesie* (sacred to Christ and his church) was their motto, and the great object was to perpetuate the system, which the old puritans called orthodoxy. As a specimen of their sincerity, I give you the following short prayer from Mathers' book.

Faxit Deus optimus, Maximus, tenacem adeo veritatis hanc academiam, ut deinceps in Anglia lupum, in Hibernia bufonem, invenire facilius sit, quam aut Socinianum,



ant Arminianum in Cantabrigia. "The infinitely great and good God make this seat of learning so tenacious of truth, that hereafter it may be more easy to find a *Wolf in England or a toad in Ireland*, than either a *Socinian* or an *Arminian* in Cambridge." The object of this prayer was doubtless good. The pious writer wished that the institution might be preserved from error. But the manner of it cannot but be offensive in the present times. Religious controversy has lost much of its asperity, and I do hope that it will never recover it. Yet I must say that there is a *cant of moderation and liberality*, which is as disgusting as the *rudeness* of former days was offensive.

The prayer of the good old puritan has not been answered. Cambridge is the strong hold of Unitarianism in this country. And this oldest of American Colleges has entirely changed its religious character. The intention of its founders has been defeated, and their endowments are appropriated to the support and propagation of opinions, which they held in utter abhorrence.

The history of this change would be tedious, and I should be unwilling to give a sketch of it, without much greater research than I have had an opportunity of making. I am afraid, too, to mention what I have heard in conversation, because the subject has produced much excitement, and passion always gives its colouring to the objects which produce it. The fact however is undeniable, that an institution established and originally endowed to support orthodoxy, is now in the hands and made subservient to the interests of Unitarians. And the influence which it exerts is not small.

True; I could not hear of a *direct attempt*, in one single instance, to change the religious belief of the Students. This would be impolitic. But I am constrained to believe that measures, much more effectual than direct attempts would probably be, are adopted for this purpose. There is in all corporations and associations of men, an *esprit du corps*, which in fact has more influence than every thing else. Now this *spirit* is all in favour of Unitarianism. And Unitarianism is commonly regarded as evidence of an enlarged mind and liberal views. A man who is known to be an Unitarian, without, however, any mention of this circumstance, is spoken of as, according to our use of the term, a *very clever fellow*, a man of *great promise or high talents*, one that will *cut a figure in life*,

He may be a physician, lawyer, preacher or merchant, it is all the same if he belongs to the sect, he is an enlightened man. On the contrary, if one strenuously and stiffly avows old-fashioned orthodoxy, he is sneered at as *no great thing*, as *narrow, illiberal, weak, credulous, &c*. Now the aspiring student, who hears all this and is made to feel all this, is insensibly wrought on, until a very great change is produced in his religious views; while if appealed to, he could safely declare that he never heard the words Unitarianism or orthodoxy from an officer of the University, during his whole residence in Cambridge.

Besides this; the *great men* in the state, the officers of government, judges and lawyers are in general of this sect. They have considerable intercourse with the officers of the University. The young men of the institution are frequently brought under their observation: and the influence of names produces its full effect.

There is too, whether allowed or not, too much intercourse between the University and the city of Boston; and the spirit of Unitarianism prevails not a little in this place. Indeed I have been made to believe that it is felt throughout every department of society; so that a young orthodox lawyer or physician has many more difficulties to struggle with in Boston than a Unitarian of the same profession. Nay it has been confidently asserted that men of high standing and first rate talents have felt themselves obliged to lower the tone of orthodoxy to the lowest point of moderation.—So fierce are liberal men in support of liberal opinions! There would be no end of telling anecdotes which I have heard on this subject. I shall only mention one particular, and that because it is notorious. It shows how the spirit of Unitarianism is working in this region. I have before mentioned the very laudable custom of visiting the schools which prevails in this place. This service is performed principally at least by the clergymen. And it is universally the custom for the visitors to dine together on the days of visitation. At these public dinners, a number of toasts are usually given. The toast-maker is not uncommonly a clergyman! And it seems that among the *liberal men*, who hate controversy, peculiar theological sentiments cannot always be kept away from their feasts. On a particular occasion, a reverend toast-maker proposed if not literally yet substantially the following,

*The University in Cambridge, devoted  
Christo et Ecclesiæ—To the one she dedica-*

tes her \*Kirkland, and to the other she consecrates her †Ware.

‡Franklin, Fanueil and Smith,—the patriotic triad, three bodies and one spirit!!

Now this might have been a rash and thoughtless young man, for such unhappily are to be found among the clergy, who never once reflected how utterly offensive and disgusting to every man of correct taste, and how afflictive to every pious heart, are jests on subjects so awful as those introduced into his toasts. But while this allowance ought to be made, what are we to think of the state of religious opinion and feeling when any individual dares to jest concerning the faith of his neighbours in a toast, given at a public table? And here I cannot but remark that according to my observation and the inquiries which I made, there is among the Unitarian literati a habit of scornful and ironical speaking respecting the orthodox system, which greatly misbecomes both them and the subject.

On the whole, I am clearly of opinion that, in the present state of things, *it is in the highest degree probable that a young man, sent to the University in Cambridge, will become in heart an Unitarian.* I also believe that, although *interference with religious opinions* is there disavowed, the expectation is, *that such will be the event.* Indeed as to this last particular, I have not the shadow of a doubt. The Unitarians themselves, consider the University as their strong tower; and with a view to propagate their opinions, they are very solicitous to draw to Cambridge, the sons of leading men through the whole country.

I do not believe, however, that religious zeal accounts for the whole of this effort. If I do not greatly mistake, political objects are also held in view. Lost influence in the national councils is to be regained. The unhappy effect of measures adopted during the late war is to be done away. And the combined efficiency of literature, and a compliant, accommodating system of religion, is put in requisition for this purpose.

Indeed the leading men here, if I mistake not their purposes, have conceived a design which, if it were separated from these party and sectarian views, I should unhesitatingly pronounce to be noble. They design to make this the chief seat of learning in the United States; the Athens of America, to which ingenious youth will resort from

all parts of the country to make the highest attainments in literature and science; where books shall be composed and published for the instruction of all classes among us male and female; and from which shall radiate an intellectual light to shine on the whole land. They know that knowledge is power; and *that* power they aim to acquire. Their University is on many accounts, the foremost in the nation. The influence of periodical literature is well understood by them, and their best men are pledged to support the North American Review, a work which is every year rising in public opinion, and gaining on public favour. And besides these direct means, I think that I can see evidences of a plan to furnish other institutions in the country with Cambridge class books and Cambridge instructors. Now, if there were no suspicion of party and political zeal in this thing, I should call it a lofty design, the result of an honourable ambition. And while I should wish the South and the West to be excited to emulation, and, I confess, to see them foremost in the race, yet I should with all the heart rejoice in witnessing the successful exertions, in this good cause, of our brethren in this region. At present my most earnest prayer is that this noble establishment with all its powerful instrumentality may be restored to a subserviency to the designs of its pious founders. So it ought to be; and so I trust it will be in God's good time.

It is not my opinion that this, notwithstanding all its means, is the best place in the country for undergraduates; that is for young men in a course of collegiate education. The great objections, besides those implied in the preceding remarks, are these.

1. It seems from such inquiries as I have been able to make that the instruction of the classes is left too much to the tutors; while the professorships are places held by literary men at leisure to pursue their own studies rather than laborious offices filled by active indefatigable teachers. This is well perhaps, for the general interests of learning; but certainly not the best thing for undergraduates.

2. The expenses of education are excessive; and owing to the vicinity of Boston, the temptations to extravagance and dissipation are great.

3. The moral discipline of the University is not strict in practice, whatever it may be in theory.

I should not, therefore, prefer the University of Cambridge as a place for the education of the young. And for the very

\* The president of the University.

† Hollis professor of Theology.

‡ Distinguished citizens of Boston, who had made donations to the schools and literary institutions of Boston.



reasons which I have mentioned, I think it peculiarly dangerous for the sons of wealthy men from the South.

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NEW-HAVEN, JUNE 14.

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UNITED STATES AND ENGLAND.

The slanders contained in the English prints, particularly in the *Quarterly Review*, respecting the inhabitants of this country, have long been a matter of notoriety. This abuse is the mere effusion of interest, and of bigotry. The prosperity of this country is a painful subject of contemplation for those who wish to see property, learning and enjoyment confined to their own island; though they might be willing, were we to become their colonists,—faithful hewers of wood and drawers of water for the mother country—to bestow a little commendation upon us. As it is, we are to expect no mercy at their hands. The bigots too are all against us,—the bigots in politics and religion. The ultra-royalist is scandalized at our audacity in making a constitution for ourselves, believing, with Louis the 18th, that a constitution, to be good for any thing, must be granted by some monarch. The ultra-churchman is willing to charge our want of an establishment upon our infidelity, and is surprised that we are blind to the manifold blessings of the tithe-system. To Europe and to the world they make known their displeasure.

While we regret the exhibitions of prejudice, ignorance, and we may add, malice, furnished by some of the English writers, it affords us pleasure to be informed, of what, indeed, we already believed, that the most respectable portion of the British community give no credence to these slanders, and regret their publication. The following extract of a letter from a gentleman in England to his correspondent in this country, is proof of this fact, and will be read with pleasure by those who are desirous that the friendly relations of the two countries should be permanent. This extract was first published in the *Gospel Advocate*.

"I much rejoice to trace the dawn of a more kindly feeling between our two countries. In this country, more especially, a more just estimate of America is every day gaining ground, and there are many who avail themselves of every opportunity to fan those feelings of warmth and cordiality which are now often visible in the best society here.

"The *Quarterly Review* is much blamed and reprobated by many even of those of the same party politics. Its scurrility is really disgraceful.

"I lately received a letter from Mrs. Hannah More, in which she says, 'I for-

got whether I told you in my last, that I had spoken to Lord Sidmouth, who visited me at that time, of the shameful conduct of some of our newspapers, reviews, &c. in their unwarrantable treatment of America. He expressed the utmost indignation, and said it was highly offensive in itself, and dangerous in its consequences. I since spoke to another man in power who said he wished much to check it.'

"In a note which I received the other day from Mr. Wilberforce, he says, 'I can scarcely express, in language sufficiently strong to do justice to my feelings, the indignation I feel at the attempts I sometimes witness, to produce a mutual spirit of alienation between the inhabitants of this country and the United States, and my endeavours are used to the utmost to cultivate a mutual spirit of good will between them.'

"I think you will be gratified by these extracts, as demonstrating the feelings of those whose feelings you would most regard."

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EMANCIPATION.

A family of blacks, consisting of 28 persons, arrived in Carlisle, Penn. on the 16th of May, from Virginia, and since that time have been enabled to find places for its younger members in respectable families. These persons were lately slaves, and were set at liberty by the Will of their late master, Mr. James Gunnell, of Fauquier county. In addition to their freedom he also bequeathed to them a waggon, horses, and a sum of money. These people are said to be intelligent, and of correct deportment. "These poor creatures appeared to be rejoiced on reaching an asylum where they would not be in continual danger of being taken in the Iron grasp of a Georgia *soul-driver*, as they are pertinently termed."

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THEOLOGICAL SEMINARY AT PRINCETON.

We regret to learn, from the Report of the Managers of this Institution to the General Assembly of the Presbyterian Church, that although the institution is in some respects greatly prospered, that there is great want of funds, the receipts of the past year having been \$1910, 63, and the expenditures \$5,358, 95. The Library contains 4,500 volumes, and 600 pamphlets. The number of students is 85; and 22 students were licensed, the last year, to preach the gospel. It is to be hoped that the example of Mr. Scott, of Elizabethtown, who has founded, as we formerly stated, a scholarship in this seminary, will be imitated in a sufficient number of instances to relieve

from embarrassment an institution whose prosperity is connected with the dearest hopes of the church.

#### LITERARY GRANTS.

It is stated in a Review of one of the Reports of the Commissioner of the Connecticut School Fund, contained in the North American Review for April, that the Episcopal Academy at Cheshire has been particularly distinguished by the Legislature. "This academy," it is observed, "has had a grant of a lottery to raise fifteen thousand dollars. It two thirds, or even one half of this sum has been obtained, considering the age of the academy, and the comparative number of those it was intended more particularly to benefit, it is much the largest grant ever made in Connecticut, for any literary institution."

#### BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The 21st anniversary of this Society was held in the Meeting-house of the first Baptist Church in Boston, on the 28th ult. A sermon was preached by the Rev. Joseph Elliot of Roxbury, after which the business of the Society was transacted. It appears from the Report, that "eight hundred and eighty dollars were on hand, besides \$500 which had been received in the past year as profits accruing from the publication of the American Baptist Magazine, making \$2,500 profits since the publication of the new series. Upwards of \$2,000 had been received from different missionary societies, and from donations and subscribers in the past year, and about the same amount had been expended by the Society, in the employment of missionaries, &c.—\$1,161 dollars were also in the Treasurer's hands, being donations for the translation of the holy scriptures.

#### REVIVALS OF RELIGION.

From recent information we are happy to learn, that the revival still continues in Boston and its vicinity. A work of grace has also commenced in Old Plymouth, and several places in that region.

Revivals have also recently commenced in Montgomery and Chesterfield, in Hampshire co. Mass. About 20 were made hopeful subjects of grace within two weeks after it commenced. The work is powerful and appears to be extending all over the place.

#### PALESTINE MISSION.

(Extracts continued from p. 14.)

*Extract from a Letter from Mrs. Bird to her friends in this city.*

MALTA, FEB. 3, 1823.

This pleasant morning, my dear friends, finds us on a distant island of the sea, far

from the snows and frosts of winter, far from "that dearest, sweetest spot," and far from those whose friendship, kindness, and christian affection have bound them closely to our hearts. We feel ourselves to be in a strange land. The scenery around, the architecture, the dress, manners, and language of the inhabitants, all tell us we are in a strange land. But even here we find some society, which, for the moment, almost leads us to forget that we are not in the midst of a dear circle of American friends. Some of the English residents here are not only persons of high rank and refinement; but pious and excellent. They attend our meetings—have called upon us, and paid us many kind attentions. So you will see, that this is not Palestine, a land where christian circles are unknown. Yet christians here are rare.

The weather has been very fine, since our arrival in Malta. The inhabitants consider their winter as past. They tell us that we see the place now in its most interesting dress. The rainy season is nearly past, and the two ensuing months will probably be the finest of the twelve. They lead us to expect, from May until Nov. a sky almost without a cloud, excessive heat, and "a dry and thirsty land."

The Maltese never have fires in their rooms. Some of the English do, in the coldest weather. We have had a fire but once, since we came, and that was to accommodate me. We were all rather cold the first five days after we came on shore, and wore our cloaks most of the time in our rooms, at least I did; but since then, the weather has been sufficiently warm, and very comfortable.

We are not yet settled, and cannot of course tell you that we are doing much. We hope to obtain a house in a few days, which will accommodate our three families, and the printing press, and then we hope to commence the study of the Italian. Until a printer is sent out from America, we shall be obliged to have the press in our house, because no confidence can be placed in those whom we are under the necessity of employing.

Mr. Temple, with his wife and little son, will leave the house, in which we now are, and go with us. It will not only be more pleasant, but less expensive, to make but one family. This house is not large enough for us, and yet, were you in the street, it would look very large to you. We have no room for ourselves only in the upper story, 42 stone steps from the foundation. Our large parlour, or drawing room, is filled with seats, and furnished with a



pulpit. This is our chapel, where we have preaching on the Sabbath, a weekly lecture, our Sabbath School, and where we shall have, this evening, the monthly concert. It will be the same in the house, to which we go, as every house here has one room much larger than the rest, which is the *sala*, or parlour; so if you should make us a visit, while at Malta, you must expect to be entertained in our dining room. Missionaries here cannot preach except in their "own hired house." Our principal object in coming to this place was, not to perform missionary labour in Malta, but to prepare for future labours in Palestine. Still we shall rejoice to do all for the wretched Maltese, that their superstition, and their ignorant priests will permit. However, nothing comparatively can be done for them at present. Until some higher power shall destroy the influence of the priests, and convert their *idolatrous* temples into temples of the living God, we must see them perish without being allowed to use those means which might lead to their salvation. The principal thing, which the English have been able to do for them, is the establishment of a charity school upon the Lancasterian plan. In this school, some hundreds of poor children may be educated. They are obliged, however, to employ Maltese for instructors, consequently there is little hope that the girls will be greatly benefitted, no Maltese female being qualified for the situation. Whether these jealous people would submit, if an English lady were to superintend the school, is doubted. The probability is, that the priests would take alarm, and frighten the parents, who rather than suffer their children to be taught *heresy*, and thus lose their souls, would prefer to have them remain in poverty and ignorance.

We are somewhat disturbed by the noise, particularly the ringing of bells. There are two Roman Catholic churches, very near where we now live, and both of them *bountifully* supplied with bells. These are kept in motion a great part of the day and night. But none of their motions cause such sounds as we have been accustomed to hear, except one, and that is when the bell is tolled at the death of a Roman Catholic. Sometimes the bells give us quite a *dancing tune*. You would think the Roman Catholics were treading in the steps of the prophets of Baal, and endeavouring to awaken their dead saints by their many and loud noises.

But I must leave a thousand things for Mr. Hotchkiss to tell you, and close my

letter hastily, as it must soon be sent on board the *Shepherdess*.

And now my dear friends, pray for us. Pray that we may be humble, meek, spiritual, that we may be faithful to our own souls, and the souls of others, that we may "have all things, and abound" in spirituals, whatever we may lack in temporals, and that at last, when our pilgrimage shall have ended, we may meet you, and all who love the Saviour, in a world of blessedness. Adieu, my sisters. Be strong in the Lord, and labour more abundantly than ever for the extension of his glorious cause. Yours with much affection,

ANN P. BIRD.

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*Extract of a letter from Rev. Mr. Bird of the Palestine Mission, to a Gentleman in this city.*

VALETTA, I. OF MALTA, }  
JAN. 30, 1823. }

Dear Brother,—You see the great goodness of our Heavenly Father and yours, in preserving us across the mighty deep, and landing us in this island of the sea.

Touching at Gibraltar, and making a stay there of a few days, we found to be a very timely and pleasant relief. We often wished you with us, to add to the weight of religious influence in the vessel, to help us in consecrating to God our little cabin, to help us pray, and to help us preach, and to sit with us on deck when the surges broke high, and meditate on that "awful God" that

"Thunders when he please,  
That rides upon the stormy sky  
And manages the seas."

You would have been highly interested in visiting Gibraltar. The morning we first discovered it, was like one of our most charming mornings in May. The night had been dark and rainy, the nearness of the coast, and the stiffness of the breeze that blew, excited some apprehensions of danger, added to this an occasional flash of lightning broke through the gloom, and gave to the evening an aspect well calculated to throw the mind into a serious frame and prepare it for what was to follow. When the day arose, we found ourselves safe, and nearly midway through the Straits. The breeze came gently astern, the sea still broke and roared on the rocks of Tariffa, the sun and the rain, at intervals came down upon us together, and nature seemed smiling through her tears. We beheld on the right, the mountains of Africa, and thought of the

darkness and the iron bondage of her sons. The view of the left brought to mind the horrors of the inquisition scarcely gone by, and the distraction threatened by a rotten government tottering to its fall. We had not time to indulge long in these sober reflections, when our attention was arrested by the cry, "there is Gibraltar." At the distance of 10 or 15 miles on our left, some of the high sharp angles of the Rock were visible, peeping out from behind the slope of a Spanish mountain. The body of the Rock soon emerged from its hiding place; next the harbour, and next the distant shipping appeared like a forest of dry canes. We soon dropped our anchor among them, and were at leisure to survey the vast mass of rock which lifted itself before us. Its name signifies *High mountain*, and you would have thought it not improperly named. Five or six such steeples as that which rises over you on the Sabbath, would not reach its top. It stretches from S. to N. much in the form of a house roof, except that the E. side (as well as the two ends) is nearly perpendicular. What renders it a more special object of curiosity is, that nothing appears, resembling it, for many miles round. The whole South margin of this "high mountain," presents, next the water, one continued artificial wall of defence, which, with all its windings, cannot be less than three or four miles in extent. In some places this wall is backed by a second, and a third, and the whole mounted with heavy cannon. When we drew near this landing place, in going a shore, we passed close by the mouths of some of these huge instruments of death. As they lay quite at the water's edge, behind a massy wall, and staring through their iron grated embrasures, it was no great stretch of fancy to imagine to one's self a kennel of hungry lions growling through their cages, and ready, at the signal of their master, to leap upon their prey. O when shall the Prince of Peace begin his reign—the lion become a lamb, and these horrid engines be converted into implements of husbandry. I cannot stay to give you a history of all we saw, and all we felt at Gibraltar. The most affecting sight we witnessed was, the medley of population that filled the streets and lanes of the town. Mohammedan and Jew, Greek and Catholic, were all mingled together, and the place resounded with the din of strange voices, "of all nations, and kindreds, and people, and tongues," not like those in the Revelation "sitting upon the throne, and unto the Lamb," but rather, "Away with him."

We could almost pray for the gift of tongues, to stand on the house top, and proclaim to the dying multitudes, "Behold the Lamb of God that taketh away the sin of the world." Don't forget when you pray for the peace of Jerusalem, in behalf of the mission family.

Most affectionately Yours,  
ISAAC BIRD.

#### SUMMARY.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$2,397,46 from April 13th to May 12th inclusive, besides \$350 a part of the legacy of the late Dr. Solomon Everest, of Canton, in this State (\$2,750 having been previously acknowledged) and a legacy of \$25 left by the late Miss Maria Manning, of Salem, Mass.

Two Chinese youth have arrived in Philadelphia, and a number of benevolent citizens, anxious that they should receive the benefits of a christian education, have determined to send them to the Foreign Mission School at Cornwall.

From the Third Report of the North Western Education Society, it appears that since its organization, 43 young men have been received under its patronage: 26 the first year, 12 the second and 5 the third. The receipts, were \$1367,95 the first year; \$598,38, the second; and \$93,18, the third, besides articles of clothing.

The fifth anniversary of the Young Men's Missionary Society, of Richmond Va. was held on the 14th ult. "For Missionaries have been kept in employment six months, and among the fruits of their labours, there is a prospect of the settlement of a pious and zealous Minister of the Gospel. Measures are in train for an union between this Society, and the Missionary Society of Hanover Presbytery. The society at present has four auxiliaries, from which it has received \$145,84 the past year."

*Richmond Religious Tract Society.* Annual meeting was held, May 13. At the date of the last Annual Report only 4632 pages of Tracts were on hand; since then 126,634 pages have been purchased—of these, 52,018 pages have been sold for cash—12,325 have been delivered to subscribers—29,127 have been gratuitously distributed—the whole number disposed of during the year is, 93,500, being nearly as many as were distributed in the two preceding years. The whole number of pages purchased since the formation of the society is 259,235—the whole number dis-



tributed 221,469. The demand for publications of this kind is increasing.—*Rec.*

*Storm.*—A violent storm occurred at Norwich, on Sunday, 25th inst. Barns and sheds were unroofed, and fences prostrated. In Montville, whilst the officiating minister was reading a hymn, beginning thus :—

"Methinks the last great day has come,  
Methinks I hear the trumpet sound;  
That shakes the earth, rends every tomb,  
And wakes the prisoners under ground,"

a flash of lightning struck the top of the cupola of the meeting-house, shattered the belfry, entered the body of the house, shivered several pews to pieces, and killed Mrs. Betsey Bradford, aged seventy-two years, and Miss Mary S. Comstock, aged nine years, and wounded several persons severely. One person was killed at Preston by the falling of a barn.

The late Col. James Morrison, of Lexington, Ken. bequeathed \$20,000 to the Transylvania University, and also made that institution his residuary legatee.

The Rev. Hooper Cumming, D. D. of Albany, has accepted a call to the pastoral care of the Presbyterian Church in Vandewater-Street, New-York.

At the sitting of the Mexican Congress on the 17th of April, the Minister of Foreign Relations made the following proposition:—"That an envoy be sent to the court of Rome, to announce to his holiness, the Pope, that the Catholic Apostolic Roman Religion, is the sole religion of the state, and offering him the tribute of respect due to him as the head of the Church."

*From the Christian Spectator.*

#### OBITUARY.

HON. C. CHAUNCEY.

**DIED.**—At New-Haven, on the 28th of April, the Hon. CHARLES CHAUNCEY, L.L. D., in the 76th year of his age. After a long and distinguished life, he has gone to his grave, with the hope of entering upon a new and nobler state of being. He was born at Durham, May 30th, O. S. 1747. He early manifested a vigorous and rapid intellect, and intense application to the objects of his pursuit. His native powers were such, that without the advantages of a public education, he soon came forward to a commanding eminence in his profession. Having studied law, with James Abraham Hillhouse, Esq. he was admitted to the bar in Nov. 1768. In 1776, he was appointed Attorney for the state of Connecticut; and in 1789, was placed on the bench of the Superior Court. As an advocate and a judge, he satisfied the public, that he possessed powers and attainments, of no ordinary character. In 1793 he resigned his seat on the bench, and retired

from the business of the courts. From this time, he devoted himself, principally, to reading, superintending the education of his family, and giving lectures to a class of students at Law. In testimony of respect for his talents, his acquirements, and his public services, the honorary degree of Master of Arts was conferred on him, by Yale College, in 1777, and the degree of Doctor of Laws, by Middlebury College, in 1811. His mind had not been roused to activity, merely by the pressure of business or the calls of ambition. He was excited to unceasing exertion, by an intense ardour which continued with him through life. His thirst for knowledge was unbounded. Few men have read so extensively, or with so deep an interest. Scarcely any department of literature, of history, of civil policy, or of theology, escaped his attention. The rich furniture of his mind, was manifest to all those who had the opportunity of hearing him converse. In legal science, his investigations were profound and original. He did not content himself with treasuring up a confused mass of forms and precedents. The practice of the law, he delighted to reduce to the invariable principles of justice. The relations and connections of these, he traced in his lectures, with a kind of professional enthusiasm. This awakened the interest of his pupils; among whom are numbered some of our ablest advocates and statesmen. On political subjects, he had enlarged and liberal views. While he considered all rightful authority as proceeding from the people; he saw the necessity of checks and balances, to give stability to government.

But that in which he felt his own highest interests, and those of his fellow men, to be involved, was religion. His intellectual endowments which were of so high an order, he believed to be given by his Creator, for high and holy purposes, to be employed, in obedience to the divine commands. He had long been directing his views to that invisible state upon which he has now entered. But he did not consider his own unassisted understanding as a sufficient guide in preparing for the retributions of eternity. He sought for the light which neither learning nor philosophy can bestow. He looked for a revelation from heaven, and he believed that he found this revelation in the volume which claims to be a message from God. In so momentous a concern, he was not satisfied to rest upon the opinion of others. He examined the evidences of Christianity for himself. He consulted the records of antiquity. He weighed the cavils of unbelievers, with the arguments which are adduced in support of the scriptures. The result of his investigations was a settled conviction that the Bible is indeed the word of God.

But he did not confine his attention to the outworks of Christianity. He was sensible that he was bound to inquire not only whether God has made a revelation, but *what* he has revealed.—Though he had read, extensively, the works of able theologians, he was not disposed to call any man master. The tenets which he believed to be of the greatest importance, and the most clearly supported by scripture, were those in which the great body of protestant churches are nearly agreed. Nor did he think it sufficient to hold a system of speculative opinions merely. He knew that religion was intended not only to enlighten the understanding, but to influence the heart and appear in the life. He early made a public profession of his faith, and as he advanced in years, the effect of religious considerations on his feel-

ing appeared to be more and more happy, inspiring him with grateful recollections of the past and serene anticipations of the future. After he had viewed, in his last sickness, with deep emotion, the kindness of Providence to himself and his family, the slumber of death came upon him, gradually and gently, like the repose of the night, upon him who has faithfully performed and finished the labours of the day.

## POETRY.

The following Elegy was written by the Hon. John Quincy Adams, and was originally published in the Boston Anthology, for January, 1807.

*Lines addressed to a mother on the death of two infants.*

Sure to the mansions of the blest,  
When infant innocence ascends,  
Some angel brighter than the rest  
The spotless spirit's flight attends.  
On wings of ecstasy they rise  
Beyond where worlds material roll;  
Till some fair sister of the skies  
Receives the unpolluted soul.  
There at th' Almighty Fathers hand,  
Nearest the throne of living light,  
The choirs of infant seraphs stand  
And dazzling, shine, where all are bright.  
Chain'd for a dreary length of years  
Down to these elements below,  
Some stain the sky-born spirit bears,  
Extracted from this world of wo.  
That unextinguishable beam,  
With dust united at our birth,  
Sheds a more dim discolour'd gleam,  
The more it lingers on this earth.  
Clos'd in this dark abode of clay,  
The stream of glory faintly burns;  
Not unobscured the lucid ray  
To its own native fount returns.  
But when the Lord of mortal breath  
Decrees his bounty to resume,  
And points the silent shaft of death,  
Which speeds an infant to the tomb,  
No passion fierce, no low desire,  
Has quench'd the radiance of the flame;  
Back to its God the living fire  
Reverts unclouded as it came.  
Oh Mary! be that solace thine,  
Let hope her healing charm impart,  
And soothe with melodies divine  
The anguish of a mother's heart.  
Oh! think the darlings of thy love,  
Divested of this earthly clod,  
Amid unnumber'd saints above  
Bask in the bosom of their God.  
Of their short pilgrimage on earth  
Still tender images remain;  
Still, still they bless thee for their birth,  
Still filial gratitude retain.  
The days of pain, the nights of care,  
The bosom's agonizing strife,  
The pangs which thou for them didst bear,  
No they forgot them not with life.

Scarce could their germinating thought conceive,  
While in this vale of tears they dwelt,  
Scarce their fond sympathy relieve  
The suffrance thou for them hast felt.  
But there the soul's perennial flower  
Expands in never-fading bloom;  
Spurns at the grave's poor transient hour,  
And shoots immortal from the tomb.  
No weak uniform'd idea there  
Toils the mere promise of a mind;  
The tide of intellect flows clear,  
Strong, full, unchanging and refin'd.  
Each anxious care, each rending sigh,  
That wrung for them the parent's breast,  
Dwells on remembrance in the sky;  
Amid the raptures of the blest.  
O'er thee with looks of love they bend,  
For thee the Lord of life implore;  
And oft from sainted bliss descend,  
Thy wounded quiet to restore.  
Oft in the stillness of the night,  
They smooth the pillow for thy bed;  
Oft till the morn's returning light  
Still watchful hover o'er thy head.  
Hark! in such strains as saints employ  
They whisper to thy bosom, peace;  
Calm the perturbed heart of joy,  
And bid the streaming sorrow cease.  
Then dry henceforth the bitter tear,  
Their part and thine inverted see!  
Thou wert their guardian angel here,  
They guardian angels now to thee.

## LAZINESS.

Shameful my sloth, that hath put off my night prayers till I am in bed! This lying along is an improper posture for piety. Indeed there is no position of our body but some good man in Scripture hath before adopted in prayer. The Publican standing; Job sitting; Hezekiah lying on his bed; Elijah with his face between his legs. But of all postures, give me St. Paul's. "*For this cause I bow my knees to the Father of our Lord Jesus Christ.*" Eph. iii. 14. Knees when they can they must be bent.

Queen Mary granted to Henry Ratcliff, Earl of Sussex, leave to wear a night-cap in her majesty's presence, counted a great favour, because of his infirmities. I know, in case of necessity, God, would graciously accept my devotion, bound down in a sick dressing: but now, whilst I am in perfect health, it is inexcusable.

We are obliged, though with reluctance, to defer the insertion of the communication on the Journal of Missionaries until our next:—also the Obituary of Mrs. Bradley.

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## CONTENTS.—NO. 2.

Sandwich Islands—Journal of the Mission	17	New England	23	Missionary Society—Revivals	26
Mr. King's Journey from Paris to Marseilles	19	United States and England	27	Palestine Mission—Letters	ib.
Extracts from a journey in		Emancipation—Theological Seminary	ib.	Summary	30
		Literary grants—Baptist Mis-		Obituary—Hon. C. Chauncey	34
				Poetry	32